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ABSTRACT

The purpose of this fifth in a series of resource units intended for use at the sixth grade level is to provide concepts on the internal migration of peoples from the Atlantic Seaboard and immigration of foreigners to the Northwest and New South. Students trace migration patterns, noting that culture and materials objects also move with the people and the area to which people migrate is thus changed. National movement to the Trans-Appalachian West is traced through stories of famous American men such as Sam Houston, John Brown, Abe Lincoln, Stephen Douglas, Daniel Boone, and others. Foreign immigration is also described, and problems faced by foreign immigrants are examined. The fact that the transportation revolution not only facilitated the westward movement but also affected the American economy is discussed. A book of selected readings on the Great Plains is included. The format of the unit is described in Unit I SO 003 147, and detailed information on course objectives, teaching strategies, program descriptions are provided in the teacher's guide SO 003 146. Other related documents are SO 003148 through SO 003 153. (Author/SJM)

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Grade Six
UNIT V: NATIONAL EXPANSION

RESOURCE UNIT

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SP003151

1968

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OBJECTIVES

This unit should make progress towards developing the following:

Generalizations

1. The topography of a region may present limitations given a specific level of technology; however, man has learned to overcome many of the earlier limitations.

2. The migration of peoples from one part of the world to another also involves the movement of culture and material objects, thus resulting in changes in the use of the area to which the people migrate.

3. Some things can be produced better in one place than in another because of climate, resources, transportation routes, access to resources, access to markets, people's skills, etc.

   a. Improved transportation facilities make possible wider and bigger markets as well as better and less costly access to resources.

   b. A change in situation brings about a corresponding change in the use of a site.

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6. Maps make it
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Skills

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OBJECTIVES

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the use of a site.

4. Types of agriculture in a region depend upon man's cultural values, perceptions and level of technology, as well as upon climate, soils, and topography.

5. Changes in one aspect of culture will have effects on other aspects; changes will ramify whether they are technoligical, in social organization, in ideology, or whatever else is a part of the cultural system.

6. Maps make it possible to discern patterns and relationships among a vast amount of data.

Skills

1. Attacks problems in a rational manner.

   a. Sets up hypotheses.

2. Gathers information effectively.

   a. Gains information by studying pictures.

   b. Gains information by listening.

3. Uses effective geographic skills.

   a. Constructs maps in order to identify patterns in data.

   b. Interprets maps.

   c. Draws inferences from a comparison of different map patterns of the same area.

4. Evaluates information and sources of information.

   a. Checks on the accuracy of information and decides how much faith to put in the source.

      1) Checks facts against his own background of information and collects information when he needs it to check the facts.

      2) Compares sources of information. (Looks for points of agreement and disagreement among witnesses and authors.)

   Checks completeness of data.

5. Works effectively with others.

   a. Is able to empathize with others.

6. Organizes and analyzes information and draws conclusions.

   a. Applies previously-learned concepts and generalizations to new data.

   b. Classifies data.

   c. Generalizes from data.

Attitude

IS CURIOUS ABOUT SOCIAL DATA.

OBJECTIVES	OUTLINE OF CONTENT
A. IS CURIOUS ABOUT SOCIAL DATA.	I. The continuity of American civilization in expanding westward can be seen best in the persistence of institutions during the internal migration which occurred in the nineteenth century.
B. Checks facts against his own background of information and collects information when he needs it to check the facts.	
A. IS CURIOUS ABOUT SOCIAL DATA.	
A. IS CURIOUS ABOUT SOCIAL DATA.	
C. Sets up hypotheses.	

TEACHING PROCEDURES

MATERIALS

Initiatory activities

1. Have each pupil draw a picture in which he shows his image of the Trans-Appalachian settler's life. Show and discuss pupils'' drawings. Attempt to discover where they obtained these images of life in the mountains. Save the drawings for later comparisons.

2. Have each pupil write a paragraph in which he discusses what he already knows about either Daniel Boone or Davy Crockett. Have some of the paragraphs read to class. Discuss the veracity and sources of pupils' knowledge of these men. Ask: How could we find out what is fact and what is fiction about the Crockett and Boone legends? Have the pupils save these paragraphs so that they will be able to compare their previous knowledge with the knowledge they gain by studying the unit.

3. If activity 1 or 2 is not used, discuss the fiction which pupils have previously read about the Trans-Appalachian West. Center the discussion on images of western life which they gained from these stories.

4. Have the pupils check maps of the Ohio Valley area and the old Southwest for place names. Have them compare these place names with those of Virginia and Massachusetts. Have them speculate about the nature of the settlement in the area from the names given to towns.

Use wall maps.

S. Generalizes from data.

S. Interprets maps.

S. Constructs maps in order to identify patterns in data.

S Checks facts against his own background of information and collects additional information when he needs it to check the facts.

G The migration of peoples from one part of the world to another also involves the movement of culture and material objects, thus resulting in changes in the use of the area to which the people migrate.

A. The internal migrants flowed in three basic streams from the first half of the century when they settled the area from the Appalachians to the Mississippi.

1. A Yankee-Yorker stream flowed from New England and through western New York to the northern parts of Ohio, Indiana, Illinois as well as Michigan, Wisconsin, parts of Minnesota and Iowa.

5. Have each pupil check his family tree to see if he had any ancestors who crossed the Appalachian chain. Have pupils collect the following data about any such ancestors: (a) path of migration, (b) method of migration, (c) reasons for migration. Compare findings.

6. Using maps, review the areas settled by Americans when George Washington assumed the presidency in 1789. Discuss: (a) the population density of the various settled areas, (b) the makeup of the population, (c) the lines of internal communication and transportation among settled areas, and (d) areas of Indian concentration.

Use wall maps and Lord and Lord, Historical Atlas of the U.S.

7. Construct or have some pupils construct a bulletin-board size map of the Trans-Appalachian area which can be used for migration paths of various individuals and/or groups. If activity #5 has been used, have pupils trace the routes of any ancestor who migrated from the east coast across the Appalachians.

Developmental activities

8. Have the class try to list as many famous people as they can who are identified with the Trans-Appalachian West (circa 1790-1860). Some of the most famous are: Samuel Houston, John Brown, Abe Lincoln, Stephen Douglas, Daniel Boone, Davy Crockett, Andrew Jackson, George Rogers Clark, Jefferson Davis, U.S. Grant, Henry Clay, Stephen Austin. Have each pupil select one of these persons to investigate in this unit.

Use all available library resources. In addition to selections in many encyclopedia, there are many children's biographies of varying reading levels on these men.

Discuss the information which pupils need to obtain about these men for this unit. Perhaps it would be wise to make a

2. A Southern migration moved from the Old South to the New South or Southwest.

3. A Southern upland stream came from the hills of Kentucky and Tennessee to Southern portions of Ohio, Indiana, and Illinois and moved into Missouri and part of Iowa.

B. With these three migratory streams travelled different ways of farming, cooking, speaking, and living.

S. Generalizes from data.

S. Checks completeness of data.

S. Draws infrences from a comparison of different map patterns of the same area.

S. Constructs maps in order to identify patterns in data.

S. Checks on completeness of data.

dittoed guide of the questions which are to be used to seek out the information about these men. Questions should involve these factors: (a) the background of the individual, (b) the background of his family, (c) the reasons for migrating, (d) the method and manner of migrating, and (e) the style of life before and after migration, etc.

Have pupils begin their search for this information in the classroom and/or library and aid them in collecting the data they need. Make certain they keep their information in an orderly manner so that they can later give this information to the class when pertinent. They should eventually be able to draw the migration path of the individual on the map constructed in activity #7. They should also collect pictures to show to the class to illustrate the life of their individual in the Trans-Appalachian West.

9. To see how the work is progressing, have pupils who are working on the same men meet together in buzz groups to discuss the information they have already obtained. Have them discuss where they can look to locate further information on their subjects. The teacher should circulate among the groups to see what progress has taken place and to give wnatever direction is necessary.

10. Have the buzz groups report to the class on their findings. Try where possible to sketch migration paths on map constructed in activity #7. See if the pupils can draw any conclusions about migration patterns from information obtained so far. Discuss kinds of information still needed and possible sources of information to be consulted. Then give the pupils time to continue their work under supervision.

G. The topography of a region may present limitations given a specific level of technology; however, man has learned to overcome many of the earlier limitations.

S. Compares sources of information.

(Looks for points of agreement and disagreement among witnesses and authors.)

S. Gains information by studying pictures.

S. Gains information by studying pictures.

S. Gains information by listening.

11. Give an informal lecture explaining the significance of the Appalachian chain as a barrier to settlement and to communication and transportation. (Review what pupils learned in grade five about these mountains and difficulties in moving west

12. As a follow-up to activity #2, have pupils check the various texts available to see what information they give about Daniel Boone. Have the pupils compare and contrast the information found in the texts. Discuss possible reasons why the texts differ in content. Do not have the Boone committee contribute any information which they have found in other sources at this point. Have them hold their information for later activities. (See #13 and 14)

Textbooks of varied reading levels

13. Using the illustrations available in the texts found by the Boone committee, have pupils compare the physical layout of the settlement at Boonesville with the settlements at Jamestown and Plymouth. Use the Boone committee as experts for the details of the Boonesville settlement.

Use available texts as well as pictures found in doing developmental activity #8.

14. Using illustrations available in the texts found by the Boone committee, have the students speculate on the migrants who accompanied Boone. After the pupils have offered their speculations, have the Boone committee add their knowledge of the background of the settlers at Boonesville. (Be certain to discuss why slaves were taken to Boonesville.) Also have the Boone committeemen report on the possible motives which the settlers had for going to Boonesville.

Use texts and pictures found in doing developmental activity #8.

S. Checks on the accuracy of information and decides how much faith to put in the source.

S. Applies previously-learned concepts and generalizations to new data.

S. Generalizes from data.

S. Generalizes from data.

S. Constructs maps in order to identify patterns in data.

G. Maps make it possible to discern patterns and relationships among a vast amount of data.

15. Have the experts on Boone and on Crockett report to the class; they should compare the image of Boone and of Crockett found in their research with that held by the class when the unit began. (Initiatory activity #2.) Have the class discuss why they, like other Americans, have such an image of Boone and Crockett. If available, use the exercise on Davy Crockett found in Case Studies.

See developmental activity #8. Gardner etal. Case Studies in American History.

16. Have the class compare and contrast the settlers of Boonesville with those of Jamestown and Plymouth. (Use topics the reasons for migrating, the background of the settlers, the aspirations of the settlers, the financing of the expedition and settlement, the mode of transportation to the new site, the hazards of the journey, etc.) Be certain to make full use of the information ovtained by the Boone committee.

Use materials of developmental activity #8 and student notes on Unit III.

17. Have each pupil write an essay on this Question: Would you have preferred to go with Smith to Jamestown or with Boone to Kentucky? In writing the essay pupils should include these points: (a) their estimation of Boone vs. Smith, (b) the aspirations of the settlers of Jamestown and Boonesville, (c) the conditions of transportation and settlement, (d) the type of settler who went on these expeditions, and (e) the time difference. (Jamestown settled in 17th century; Boonesville in late 18th century.)

18. As a follow-up to activity #3, check to see that the migration paths of the famous men have been placed on the bulletin board map Once again, see if pupils can determine or identify any patterns from this information. You might discuss reasons why certain locations did become important points in western extension.

Use map from activity #7.

S. Classifies data.

S. Generalizes from data.

S. Compares sources of information.

G. The migration of peoples from one part of the world to another also involves the movement of culture and material objects, thus resulting in changes in the use of the area to which the people migrate.

9. Have pupils use the information they gained in their research to discuss why people migrated to the land beyond the mountains. See if they can make any generalizations to cover the various motives. Compare these reasons for migrating with those of the Jamestown and Plymouth settlers.	Draw on materials in activity #8.
0. Have pupils read the text sections on western settlement to see what motives they give for settlement of the west. Then have pupils compare their generalizations in #19 with those of the texts. (Add additional information on the various explanation which historians have given for internal migration to the West.)	Use available texts, attempting to fit the text to the pupils' reading level. Teacher materials: Power,, Planting Corn Belt Culture. Dick,- The Dixie Frontier.
1. Have pupils from each of the groups formed in activity #9 show and discuss the pictures of the houses in which their men lived once they had migrated over the Appalachian chain. Perhaps the discussion can be started with this question: Did all these famous men live in log cabins. (Use the pictures to discuss why and when they did or did not live in log cabins. Since some of the pictures will be log cabins while others will be substantial middle class houses and a few will be mansions, the pictures should arouse discussion easily. Be certain that pupils realize that, while many settlers did build log cabins at first, they considered them temporary dwellings and hoped to have as soon as possible the substantial middle class homes they knew in the East.) You might also have pupils consider why political candidates in the 19th century often claimed to be "born in a log cabin". (This discussion should clarify the reasons why log cabins became a significant symbol in American politics.)	Pictures found in activity #8.

S. Classifies data.

G. The migration of peoples from one part of the world to another also involves the movement of culture and material objects, thus resulting in changes in the use of the area to which the people migrate.

S. Obtains information by studying pictures.

S. Classifies data.

S. Generalizes from data.

G. The migration of peoples from one part of the world to another also involves the movement of culture and material objects, thus resulting in changes in the use of the area to which the people migrate.

S. Applies previously-learned generalizations and concepts to new data.

S. Generalizes from data.

22. As a follow-up to activity 21, have pupils consider the different styles and sizes of homes found. See if they can find any patterns in them based either on the area to which they migrated, or on the area from which they migrated. Draw on additional information which pupils have on the background of their men to determine why they chose to live as they did. Have the pupils compare these houses with those they already know about in Williamsburg and Boston at the time of the Revolution.

See activity 8.
Use pictures obtained in Unit IV.

23. Have pupils show and discuss the pictures they found of the various settlements into which these men migrated. Have the class try to find any patterns to these settlements based either on the area from which these settlers migrated or the area in which they settled. (If necessary provide additional pictures so that the three basic streams of migration into the West become clear.)

Teacher Material:
Richard L. Power, Planting Corn Belt Culture: The Impress of the Southern Uplander and Yankee in the Old Northwest.
Everett Dick, The Dixie Frontier.

24. Have each pupil write a comparison of his man's settlement with that of Jamestown and Plymouth in the 17 th century and with that of Boston and Williamsburg in the 18th century. Have him account for the differences and similiarities, taking into account such factors as age of the settlement, development of the settlement, make-up of the population, the size of the settlement, the proximity to other settlements, etc.

G. The migration of peoples from one part of the world to another also involves the movement of culture and material objects, thus resulting in changes in the use of the area to which the people migrate.

S. Checks on the completeness of data.

S. Gains information by listening.

C. German, Irish, and English immigrants later brought their culture to the Trans-Appalachian West.

A. IS CURIOUS ABOUT SOCIAL DATA.

S. Is able to empathize with others.

25. Have some of the comparisons written in #24 read to the class. Discuss them, re-showing any pictures from earlier units if necessary. See if the pupils can now identify clearly the various cultural streams of migration into the Trans-Appalachian West.

26. Hold a culminating discussion on the pupils' research into their men. Ask: Were the motives and hopes of the men who migrated fulfilled in the West? Discuss various things such as the material, social, and political accomplishments of the men themselves, and their effects on their communities. Ask: Do you think we can conclude from our study of these men that most of the settlers achieved their goals? Why or why not? (Point out, if necessary, that our sample is very poor since we chose to investigate only those who became famous. Many others failed to achieve their hopes and aspirations and either moved on or drifted back to the East, while still others were more moderately successful.)

See developmental activity #1.

27. Use an informal lecture to discuss the pertinent data which the pupils need to understand, the later migration of the Germans, Irish, and English settlers to the Trans-Appalachian West.

28 Perhaps have some pupils read stories about some of the immigrants to these parts of the U.S.

E. G. Cavanah, We Came to America (Philadelphia: Macrae Smith, 1954), pp. 93-109, 179-194, 235-248, 260-272.

S. Generalizes from data.

II. The significance of the so called transportation revolution lies not in the romance of technology but in its impact upon the American economy.

S. Draws inferences from a comparison of different map patterns of the same area.

S. Gains information by studying pictures.

S. Generalizes from data.

G. Changes in one aspect of culture will have effects on other aspects; changes will ramify whether they are technological, in social organization, in ideology, or whatever else is a part of the cultural system.

A. Railroads and canals enabled various areas to specialize in different products for the purpose of trade.

B. Canals and railroads created a nation-wide market by knitting together the various sections of the American economy.

29. Have pupils compare the problems faced by foreign immigrants with those of the internal migrants.

30. As a transition to the section on transportation, ask pupils to name the towns which they know existed in the West before 1860. (Draw upon their research for this task.) Place these towns on the bulletin board map used for internal migration.

Use map constructed in activity #7.

31. Using maps, show the development of railroads, canals, and post roads in the Trans-Appalachian West from 1790 to 1860. Have the pupils compare these maps with the one made in activity #30 to see if they can now speculate on the reasons for the growth and development of these particular towns.

Use available wall maps or construct some using Lord and Lord, Historical Atlas of the U.S.

32. Show the film, Travel in America, on the 1840's. Discuss the various means of transportation Matt uses on his journey from New York State to Illinois. If the movie is not available, show pictures of stages, canals, trains, etc. used in the 1840's.

Film: Travel in America, UES.

33. In a class discussion, have pupils compare the means of transportation used in the film with those used by their famous men in migrating West. Make certain they keep in mind the time factor, that is, when their men migrated as opposed to the transportation available in 1840.

34. Have pupils check texts to see what effects the growth of railroads and canals had on the Trans-Appalachian West in terms of migration of people, crop specialization, commerce and East-West relations.

G. Types of agriculture in a region depend upon man's cultural values, perceptions, and level of technology, as well as upon climate, soils, and topography.

S. Draws inferences from a comparison of different map patterns of the same area.

G. A change in situation brings about a corresponding change in the use of a site.

S. Draws inferences from a comparison of different map patterns of the same area.

G. Improved transportation facilities make possible wider and bigger markets as well as better and less costly access to resources.

G. Some things can be produced better in one place than in another because of climate, resources, transportation routes, access to resources, access to markets, people's skills, etc.

C. The railroad network acted as a communication system linking the expanding nation together.

35. Using maps, show the development of cotton, corn, and wheat production in the Trans-Appalachian West. Have pupils compare these maps with those used in activities #30 and 31 to see what implications they can draw from the maps.

See Lord and Lord, Historical Atlas of the U.S.

36. Using maps, show the expansion of manufacturing in the Trans-Appalachian West from 1790 to 1860. Have the class compare these maps with those used in activities 30-31 to see what implications they can draw from them about the market for agricultural and manufacturing products.

See Lord and Lord, Historical Atlas of the U.S.

S. Draws inferences from a comparison of different map patterns of the same area.

S. Generalizes from data.

G. Types of agriculture in a region depend upon man's cultural values, perceptions, and level of technology, as well as upon climate, soils, and topography.

G. A change in situation brings about a corresponding change in the use of a site.

G. Improved transportation facilities make possible wider and bigger markets as well as better and less costly access to resources.

S. Draws inferences from a comparison of different map patterns of the same area.

S. Generalizes from data.

37. Using maps, show the population density in the Trans-Appalachian West from 1790 to 1890. Have pupils compare this information with that from maps in #30, 31, 34, and 35 to see what implications they can draw.

See Lord, Historical Atlas of the United States.

38. Have each pupil draw upon the knowledge gained in activities #30, 31, 34-37, to write an essay in which he discusses the impact of railroads and canals on the Trans-Appalachian West in the period prior to the Civil War.

39. Have some of the essays in #38 read to class. Discuss as as fully as possible the impact of the railroad and canals on the Trans-Appalachian West.

Culminating Activities

40. Using maps, review the areas settled by Americans when Lincoln won the presidency in 1860. Compare with American settlement in 1789 (see activity #6.) Discuss the population density of the various settled areas, the makeup of the population in these areas, the lines of internal communication and transportation, and the area of Indian concentration.

Use wall maps where possible.

41. Have each pupil write a paper on this question: If you had visited Jamestown and Boonesville fifty years after their settlement, which one would have undergone greater change: Why?

BIBLIOGRAPHY

I. Textbooks.

Use textbooks on U.S. history which are already available in the school. Preferably, have texts at different reading levels.

I. Biographies.

Use those already available in your school library.

I. Other Pupil Materials.

Cavana, E.G. We Came to America. Philadelphia: Macrae Smith, 1954.

Gardner, William, et. al. Case Studies in American History. Boston: Allyn Bacon, 1954.

. Teacher References.

Dick, Everett. The Dixie Frontier. New York: Knopf, 1948.

Power, Richard L. Planting Corn Belt Culture: The Impress of the Southern Uplander and Yankee in the Old Northwest. Indianapolis: Indiana Hist. Soc., 1953. (Out-of-print.)

V. Historical Atlas.

Lord and Lord, Historical Atlas of the United States. New York: Holt.

VI. Film.

Travel in America in the 1840's, Coronet, 1 1/2 reels.

SO 003 151

Grade: Six

Unit: The Completion of National Expansion

SELECTED READINGS ON THE GREAT PLAINS

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1968

PRINCE MAXIMILIAN ON THE INDIANS

/Prince Maximilian was from a small state on the Rhine River. He was a veteran of the wars with Napoleon and a student of the natural sciences. He came to the United States in 1832 to gather information for an account of the land and its people. The published account of the two year trip was first published in 1839./

These Indians are vain, and in this respect childish, like all savage nations. They are very fond of ornament, and the young men have always a little looking-glass suspended from their wrists. . . . The Indian dandy is constantly consulting his mirror. . . /I/f he has been traveling, especially in the high winds so prevalent here, he immediately. . . /uses/ his look-glass. . . /H/is disordered dress is most carefully arranged.

It is remarkable that the men are far more vain than the women. . . /T/he latter are obliged to be greatly inferior. . . in their attire and adornments. . . .

The building of the huts, manufacturing of their arms, hunting, and wars, and part of the labours of the harvest, are the occupations of the men. /E/very other kind of work is left to the women, who, though in general well treated, are obliged to perform all the really laborious work. . . .

. . . these Indians sometimes suffer hunger when the buffalo herds keep at a great distance, and their crops fail. . . /T/he distress can never be so great among the Missouri Indians, as in the tribes that live further northwards. The plants which they cultivate are maize, beans, French beans, gourds, sunflowers, and tobacco. . . . Polygamy is everywhere practised, and the number of wives differs. . . /T/hey have very seldom more than four, and, in general, only one.

GREELEY ON THE PLAINS INDIANS

/This source was written by Horace Greeley. He was a newspaper editor of the New York Tribune. He made his paper the most influential paper of the period. Greeley felt very strongly about his right and duty to speak out and act to correct wrongs in society. In 1859 he wrote a book Overland Journey. It was based on his recent trip in the West. As usual, Greeley spoke out freely. He expressed his opinion on many subjects about the West. In 1872 Greeley ran for president but was defeated. He died very shortly after that defeat.

Answer the question below and then read the account./

Question: Suppose we were evaluating Greeley as a source of information about the Great Plains. What information given in the introduction would be least important for our purposes?

Greeley's Account

These people must die out--there is no help for them. God has given this earth to those who will subdue and cultivate it. . . /I/t is vain to struggle against His righteous decree. . . . Left-Hand knows that there is a certain way in which they are content still to live, knowing and seeking no better. . . .he probably comprehends that squaws cannot fence and plow, and that "braves" are disinclined to any such steady, monotonous exercise of their muscles. . . ./T/he "brave," whether civilized or savage, is not a worker, a producer... /W/here the men are all "braves," with a war always on hand, the prospect for productive industry is gloomy indeed. . . .Squalid and conceited, proud and worthless, lazy and lousy, they will strut out or drink out their miserable existence, and at length afford the world a sensible relief by dying out of it.

But it is otherwise with the women. Degraded and filthy as they are, beyond description or belief, they bear the germ of renovation for their race. . . /T/hey are neither too proud nor too indolent to labor. The squaw accepts work as her destiny from childhood. . . .She pitches and strikes the tent, carries it from one encampment to another, gathers and chops the wood, and not only dresses and cooks the game which forms the family's food (when they have any) but goes into the woods and backs it home, when her lord returns with the tidings that he has killed something. Tanning or dressing hides, making tents, clothing,

moccasins, etc., all. . . /are her job/. . .

And yet even the Indian women are idle half their time, from sheer want of any thing to do. They will fetch water from their white neighbors, or do anything else whereby a piece of bread may be honestly earned... /They would do ten times more than they do, if they could find work and be reasonably sure of even a meagre reward for it.

GEORGE CATLIN ON THE PLAINS INDIANS

The world know generally, that the Indians of North America are copper-colored, that their eyes and their hair are black, etc.; that they are mostly uncivilised, and consequently unchristianised; that they are nevertheless human beings, with features, thoughts, reason and sympathies like our own....

The Indians of North America. . . were once a happy and flourishing people, enjoying all the comforts and luxuries of life which they knew of, and consequently cared for . . . . They have fallen victims to the smallpox,. . . the sword, the bayonet, and whiskey; all of which means of their death and destruction have been introduced and visited upon them by acquisitive white men; and by white men, also whose forefathers were welcomed and embraced in the land where the poor Indian met and fed them with "ears of corn and with pemican.". . . .

Some writers, I have been grieved to see, have written down the character of the North American Indian, as dark, relentless, cruel and murderous in the last degree; with scarce a quality to stamp his existence of a higher order than that of the brutes;--whilst others have given them a high rank, as I feel myself authorized to do, as honourable and highly intellectual beings. . . .

From what I have seen of these people I feel authorised to say, that there is nothing very strange or unaccountable in their character. . . /I/t is a simple one, and easy to be learned and understood, if the right means be taken to familiarise ourselves with it. Although it has its dark spots; yet there is much in it to be applauded, and much to recommend it to the admiration of the enlightened world. And I trust that the reader. . . will be... /ready/

to join me in the conclusion: that the North American Indian in his native state is an honest, hospitable, faithful, brave, warlike, cruel, revengeful, relentless, -- yet honourable, contemplative and religious being. .

I am fully convinced, from a long familiarity with these people, that the Indian's misfortune has consisted chiefly in our ignorance of their true native character . . . /T/his has always held us at a distrustful distance from them.../leading/ us to look upon them in no other light than that of a hostile foe, and worthy only of the system of continued warfare and abuse that has been for ever waged against them. . . .

For their government, which is purely such as has been dictated to them by nature and necessity alone, they are indebted to no foreign, native or civilised nation. For their religion, which is simply Theism, they are indebted to the Great Spirit, and not to the Christian world. For their modes of war, they owe nothing to enlightened nations--using only those weapons, and those modes which are prompted by nature, and within the means of their rude manufactures. . . .

NORTHRUP ON THE INDIAN CONFLICTS

/This account was written by Henry Davenport Northrop. It is from the book Indian Horrors. You have already examined the title page. Examine it again as you answer the questions following the selection./

The only comfort that can be. . ./had/ from a fight with Indians. . . is that each. . ./fight/ brings us a little nearer the inevitable end. Some day our little army will not have to fight the Indians any more. . . /T/here will be no Indians left to fight. Till that time comes the same old, sad story will be repeated that has been told over and over from the first coming of the white man to America.

/T/hey must disappear as the buffaloes have disappeared before advancing civilization. . ./A/ll that shall be left of them will be a few little communities scattered here and there, as feeble as the groups of buffaloes preserved in the public parks. . ./This end/ cannot be doubted by any one who knows the history of the world. The Indian himself understands this. He has been fighting for his existence from the very first. . .

/T/he path of advancing civilization from the Atlantic to the Pacific is marked by the blood of the pioneers and soldiers whom he has slain in his futile effort to reverse the decrees of history.

Questions:

1. What is Northurp's occupation?

2. How might his profession have affected his point of view about Indians?

PRESIDENT BENJAMIN HARRISON ON THE INDIANS

/The following statement is from a speech given on January 31, 1891. Read it and then answer the question which follows it./

The Indian is naturally improvident.[1] He will gorge himself and his family to-day, until his skin and their skins are bursting; he will eat ten days' rations in one. . . /Then he/ complain/s/ because a fresh supply is not forthcoming the instant his appetite beckons.

Indians often Badly Treated.

In past years he has often, no doubt, been robbed by cattle-rings, by agents and by traders. . . /just/ as the army during the war was robbed. Soldiers got paper shoes and shoddy overcoats. The Indians have often received poor clothing and mouldy rations. But I do not believe the Indians are robbed to-day.

. . . .

. . . the Indian thinks he is being robbed, because on Saturday he forgets that the previous Monday he ate his entire week's rations. Also, he does not. . . /understand/ why his supplies are cut down and delayed. That is not my fault, nor the fault of the Secretary of the Interior, nor the fault of the Commissioner of Indian Affairs. The Commissioner promptly reports to the Secretary, who promptly forwards the report to me. . . I promptly recommend to Congress that the appropriation

[1] He does not save for the future.

be promptly passed in full. There my power and responsibility and those of the Indian Department end, and the delay begins. Congress does the cutting down of which the Indian complains. . . /T/he wisdom or folly of this is beyond my control. I do know, however, that the moment Congress appropriates the money. . . every dollar of it is at once applied to the Indians' wants. . . /T/he entire machinery of the Indian Department is put in swift motion to get the supplies out as soon as possible.

Question:

1. What motive or motives do you think the President had for making this statement?

THE OKLAHOMA RESERVATION

/The following account is from Indian Country. It describes the work of the Indian agent, Brinton Darlington at the Oklahoma reservation to which the Southern Cheyenne were sent. Read it. Then answer the questions which follow it./

Soon after President Grant inaugurated his Quaker "peace policy" among the Indians, an agency was established for the Southern Cheyennes and Arapahoes... /It was/ on the bank of the Canadian River where Darlington, Oklahoma now stands. Brinton Darlington was appointed agent. He was a staunch Quaker and fully in sympathy with the belief that the government could best civilize the Indian by bringing him in contact with Christian people. He also believed that by... /keeping/ him to a reservation lawless whites could be excluded. The Indian children were to be educated and aided to give their parents instruction in farming and in stock-raising.

Each spring Agent Darlington sent his employees out to instruct and assist some Indians in farming. A few children had been put to school... /T/he majority of those of school age .../went with/ their parents when on the buffalo hunt, which was nearly two-thirds of the time. The Indians very naturally preferred hunting buffalo to farming. Only when game was scarce did they come to the agency and draw rations... /T/hey seemed to be satisfied with the conditions as they were.

One Quaker in his parting talk to the Indians with whom he had labored for five years said, 'I have been trying to

get thee to follow the white man's road and thee has followed it until thee got to the white man's table and there thee have stopped. And I believe some great calamity must befall thee before thee will be willing to go further."

The red people soon understood that the unbounded kindness of the Quakers was to win them to follow the white man's ways. . . /T/hey met the white man halfway. They always greeted him with a warm handshake. . . /They/ sometimes went so far as to rub noses, a manner of greeting that the white brother did not encourage and which is now obsolete. . . /W/hen it came to the point of giving up his hunting, the Indian had many good reasons to offer why he should not do so. He said, "I do not know how to farm, but I do know how to hunt. I like hunting better. It is our custom to hunt. Moreover, while I am learning to farm, my family will starve. There are plenty of buffalo and they are the natural food of my people. They belong to us, and why should we not hunt them? The white men like the buffalo robes and send men from the rising sun to buy them. Why should we not kill the buffalo and dress the robes and sell them to the white men?"

. . . the Indian children were taught what a school was, a thing they did not know before. One of the first difficulties which had to be met was getting the children to come at the right hour. They were not used either to going to bed or getting up at any . . . /given/ time. . . /A/s they had no time-pieces, punctuality was out of the question. . . Mr. Standing summoned them by going through the camp blowing a cow's horn.

This school lasted through April, May and a part of June. The Indians then went out on their summer buffalo hunt for the purpose of getting buffalo skins to make lodge cloth of. Every Indian left the agency taking all the children with them . . . /N/ot a single pupil called for his diploma before leaving.

At times Mr. Standing went out to the camps with pictures and books and taught wherever he could collect a class. In this way he got acquainted with the children and cultivated the friendship of the parents. The Indians invited him to go with them on their hunt and to continue his teaching.

A few hogs had been given to them in the hope that they would care for them. But when the word came for them to go on the buffalo hunt they had no place to keep them. They

got permission to put their pigs in the agent's pen... /W/hen they returned from the buffalo hunt a few months later they took their porkers out and killed them to make a feast... /I/n one day the hog industry vanished. They were always ready to have another hog given to them and quite willing that the giver should raise and fatten it for them.

Black Kettle was given a hog which he took home and kept till it became very tame and gentle. The small children could ride it... /I/t was accustomed to enter the lodge and lie by the fire in cold weather. In the spring when the agency people began to make gardens this hog became very troublesome. Black Kettle was notified to take care of it, but gave no heed to the notice. Finally it was caught and corralled. Soon after, Black Kettle missed his hog from the family circle and began at once to inquire for it. He learned that it had been shut up. Going to the agent he asked, "Why has my hog been put in the guard house? I am sure he has not done anything wrong intentionally."

The agent told him that the hog rooted up the potatoes that the white people planted.

Black Kettle replied, "The hog meant no harm by that. It is a hog's nature to root. He likes potatoes and eats them because he is hungry. The fault is not with the hog but with the persons who scattered the potatoes over the ground knowing that the hog would root after them. In camp we put the things we don't want the hog to eat in the forks of a tree or hang them on a pole out of the reach of the hog." All of which, spoken seriously, shows how primitive they were in the business of raising poultry and pork. Hunting buffalo was an industry--raising potatoes was an illogical sort of amusement... /A/s buffalo were plenty why worry over the white man's ways of living?

Everything we did was as interesting to them as their customs and ways were to us. Especially did they like to watch the white women as they went about their daily duties. To do this they often thronged the windows and pressed their faces against the panes,... /watching/ every movement of the family inside the house. They very naturally... /thought/ that the window was intended to be used as much for looking into the house as for giving light and for looking out--a point of view the whites

did not appreciate.

When the family meals were served the scenes inside became still more interesting to the red brother... /G/enerally some of the chiefs or head men would calmly enter and sit down to eat with the family. The Quaker employees fed them as long as the food held out... /T/hey were attempting to win their friendship and acquaintance. At first when the visitors were few the plan worked first rate. . . /W/hen one or two thousand were camped about, even the most zealous Quakers were obliged to set a limit to their hospitality.

How to prevent the Indians from crowding into their homes and filling all the available chairs at the table without giving offense, was a difficult problem. . . /A/ll the warriors carried their weapons wherever they went, and each Indian woman wore a savage-looking butcher-knife in her belt. . . /T/he few Quaker families were unarmed. . .

Questions:

1. What attitudes of the Quakers on this reservation probably differed from the ideas of most white people going west at this time?

2. Think back over the accounts you have read about the Indians on the plains.

   a. Was the end of the Indian as a free man on the Great Plains bound to happen?

   b. Why weren't the Cheyenne and the Mandan eager to become farmers living on their own land, working for their own families?

EXERCISE ON SAND CREEK

Questions: What happened?
Who was to blame?
How do we know?

I. Cheyenne letter to their agent agreeing to make peace.

Cheyenne Village, August 29, 1864

Major Colley:

We received a letter from Bent wishing us to make peace. We held a council in regard to it. All come to the conclusion to make peace with you, providing you make peace with the Kiowas, Comanches, Arapahoes and Apaches and Sioux. We are going to send a message to the Kiowas and to the other nations about our going to make peace with you. We hear that you have some /Indian prisoners/ in Denver. We have seven prisoners of yours. . ./We/ are willing to give /them/ up, providing you give up yours. There are three war parties out yet and two of Arapahoes. They have been out for some time and are expected in soon. When we held this council there were few Arapahoes and Sioux present. We want true news from you in return. This is a letter.

(Signed) Black Kettle and Other Chiefs

II. Chivington's first report of the raid.

Headquarters District of Colorado
In the Field, Chyenne Country, South Bend, Big Sandy, Nov. 29.

Gentlemen:

In the last ten days my command has marched three hundred miles--one hundred of which the snow was two feet deep. After a march of forty miles last night I at daylight this morning attacked a Cheyenne village of one hundred and thirty lodges, from nine -hundred to a thousand warriors strong. We killed chiefs Black Kettle, White Antelope and Little Robe, and between four and five hundred other Indians; captured between four and five hundred ponies and mules. Our loss is nine killed and thirty-eight wounded. All did nobly. I think I will catch

some more of them about eighty miles on the Smoky Hill. We found a white man's scalp not more than three days old in a lodge.

J. M Chivington,
Col. Commanding District of Colorado
and First Indian Expedition.
Maj.-Gen. S. R. Curtis, Fort Leavenworth.

III. Statement by George Bent, a half-breed who was present in the Indian camp at the time of the attack.

When I looked toward the chief's lodge, I saw that Black Kettle had a large American flag up on a long lodgepole as a signal to the troop that the camp was friendly. Part of the warriors were running out toward the pony herds and the rest of the people were rushing about the camp in great fear. All the time Black Kettle kept calling out not to be frightened; that the camp was under protection and there was no danger. Then suddenly the troops opened fire on this mass of men, women, and children, and all began to scatter and run.

The main body of Indians rushed up the bed of the creek, which was dry, level sand with only a few little pools of water here and there. On each side of this wide bed stood banks from two to ten feet high. While the main body of the people fled up this dry bed, a part of the young men were trying to save the herd from the soldiers. . . /S/mall parties were running in all directions toward the sand hills. One of these parties, made up of perhaps ten middle-aged Cheyenne men, started for the sand hills west of the creek, and I joined them. Before we had gone far, the troops saw us and opened a heavy fire on us, forcing us to run back and take shelter in the bed of the creek. We now started up the stream bed, following the main body of Indians and with a whole company of cavalry close on our heels shooting at us every foot of the way. As we went along we passed many Indians, men, women, and children, some wounded, others dead, lying on the sand and in the pools of water. Presently we came to a place where the main party had stopped and were now hiding in pits that they had dug in the high bank of the stream. Just as we reached this place, I was struck by a ball in the hip and badly wounded, but I managed to get into one of the pits. About these pits nearly all Chivington's men had gathered. . . /M/ore

were continually coming up, for they had given up the pursuit of the small bodies of Indians who had fled to the sand hills.

The soldiers concentrated their fire on the people in the pits... /W/e fought back as well as we could with guns and bows, but we had only a few guns. The troops did not rush in and fight hand to hand... /O/nce or twice after they had killed many of the men in a certain pit, they rushed in and finished up the work, killing the wounded and the women and children that had not been hurt. The fight here was kept up until nearly sundown /A/t last the commanding officer called off his men and all started back down the creek toward the camp that they had driven us from. As they went back, the soldiers scalped the dead lying in the bed of the stream and cut up the bodies in a manner that no Indian could equal. Little Bear told me recently that after the fight he saw the soldiers scalping the dead... /H/e saw an old woman who had been scalped by the soldiers walk about, but unable to see where to go. Her whole scalp had been taken and the skin of her forehead fell down over her eyes.

At the beginning of the attack Black Kettle, with his wife and White Antelope, took their position before Black Kettle's lodge and remained there after all others had left the camp. At last Black Kettle, seeing that it was useless to stay longer, started to run, calling out to White Antelope to follow him. . . White Antelope refused and stood there ready to die, with arms folded, singing his death song:

> Nothing lives long,
> Except the earth and the mountains.

until he was shot down by the soldiers.

Black Kettle and his wife followed the Indians in their flight up the dry bed of the creek. The soldiers pursued them, firing at them constantly... /B/efore the two had gone far, the woman was shot down. Black Kettle supposed she was dead and, the soldiers being close behind him, continued his flight. The troops followed him all the way to the rifle pits, but he reached them unhurt. After the fight he returned down the stream

looking for his wife' body. Presently he found her alive and not dangerously wounded.

My brother Charlie was in the camp, and he and Jack Smith, another half blood, were captured. After the fight the soldiers took Jack Smith out and shot him in cold blood. Some of the officers told Colonel Chivington what the men were about and begged him to save the young man... /H/e replied curtly that he had given orders to take no prisoners and that he had no further orders to give.

A year after this attack on our camp a number of investigations of the occurrence were made. Colonel Chivington's friends were then extremely anxious to prove that our camp was hostile... /T/hey had no facts in support of their statements. It was only when these investigations were ordered that they began to consider the question; at the time of the attack it was of no interest to them whether we were hostiles or friendlies. One of Chivington's most trusted officers recently said: "When we came upon the camp on Sand Creek we did not care whether these particular Indians were friendly or not." It was well known to everybody in Denver that the Colonel's orders to his troops were to kill Indians, to "kill all, little and big."

IV. The testimony of a soldier before an investigating committee of Congress.

. . . about daybreak on the morning of the 29th of November we came in sight of the camp of the friendly Indians, and were ordered by Colonel Chivington to attack . . . . The command of Colonel Chivington was composed of about one thousand men. . . /T/he village of the Indians consisted of from one hundred to one hundred and thirty lodges, and, as far as I am able to judge, of from five hundred to six hundred souls. . . /T/he majority . . . were women and children. . . /I/n going over the battleground the next day I did not see a body of man, woman, or child but was scalped. . . /I/n many instances their bodies were mutilated in the most horrible manner. . . . I heard another man say that he had cut the fingers off an Indian to get the rings on the hand. . . /T/o the best of my knowledge and belief these atrocities that were committed were with knowledge of J. M. Chivington. . . I do not know of his taking any measures to prevent them; I heard of one

instance of a child a few months old being thrown in the feed-box of a wagon, and after being carried some distance left on the ground to perish, . . .

We arrived at the Indian village about daylight. . . . Captain John Smith, Indian interpreter, attempting to come to our troops, was fired on by our men, at the command of some one in our rear. . . . There seemed to be no organization among our troops; every one on his own hook and shots flying between our own ranks. White Antelope ran towards our columns unarmed, and with both arms raised, but was killed. Several other of the warriors were killed. . .in like manner. The women and children were huddled together, and most of our fire was concentrated on them. Sometimes during the engagement I was compelled to move my company to get out of the fire of our own men. . . . The Indian warriors, about one hundred in number, fought desperately; there were about five hundred all told. I estimated the loss of the Indians to be from one hundred and twenty-five to one hundred and seventy-five killed; no wounded fell into our hands and all the dead were scalped. The Indian who was pointed out as White Antelope had his fingers cut off. Our force was so large that there was no necessity of firing on the Indians. They did not return the fire until after our troops had fired several rounds. We had the assurance from Major Anthony that Black Kettle and his friends should be saved. . ./O/nly those Indians who had committed depradations should be harmed. . . . I told Colonel Chivington of the position in which the officers stood from Major Wynkoop's pledges to the Indians, and also Major Anthony's. . ./I/t would be murder, in every sense of the word, if he attacked those Indians. His reply was, bringing his fist down close to my face, "Damn any man who sympathizes with Indians." I told him what pledges were given the Indians. He replied, "That he had come to kill Indians, and believed it to be honorable to kill Indians under any and all circumstances"; all this at Fort Lyon [before the raid]. Lieutenant Dunn went to Colonel Chivington and wanted to know if he could kill his prisoner, young Smith. His reply was, "Don't ask me; you know my orders, I want no prisoners." Colonel Chivington was in a position where he must have seen the scalping and mutilation going on. . . .It is a mistake that there were any white scalps found in the village. I saw one, but it was very old, the hair being much faded. I was ordered to burn the village and was through all the lodges.

One of the most notable general attacks of the Indians was that of 1864. On August 7, the Indians attacked every ranch and station between Big Sandy and Denver. It was a beautiful morning and the attack was made at nearly the same hour, near mid day, all along the stage line. A certain number of warriors were allotted certain points along the trail. This simultaneous attack of the Cheyenne-Sioux led by Black Kettle and others. . . /carried out/ plans laid a month before. In nearly every instance it was successful. The Indians appeared at the stations as they were in the habit of doing and were received kindly. Without a moment's warning, they began to shoot down their victims, mutilate bodies, burn houses, and carry away captives and plunder. Captain H. E. Palmer, on his way to Fort Kearney near Big Sandy, met ranchmen, freighters, and stage coach passengers on horseback fleeing from the Little Blue Valley. They told a terrible story of how the Indians just to the west had massacred none-knew-how many people. He passed a ranch and there found little children from three to seven years old who had been taken by the heels and swung around against the log house until their heads were beaten into a jelly. The hired girl was found not far from the ranch, staked out on the prairie, tied by her hands and feet, her nude body full of arrows and terribly mangled. The owner of the ranch was not far away, horribly mutilated, and the buildings were burned. The next day Captain Palmer passed seventy wagons which had been loaded with merchandise en route to Denver. The teamsters had mounted their mules and made their escape. The Indians had opened boxes containing dry goods, taken great bolts of calico and other goods, carried off all they wanted, and scattered much more over the prairie.